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REMEMBRANCER:

ADDRESSED TO

Young Men in Business.

SHEWING

How they may attain the Way

TO BE

RICH and RESPECTABLE.



LONDON;

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THE
REMEMBRANCER.

THE present year has presented a scene of bankruptcy and ruin in the commercial part of this kingdom, more dreadful than any before known; and we must devoutly pray it may prove so serious an example, as to be a beacon for not only the children of this generation, but also to future ages. The grandeur, the dignity, the independence, and dearest rights of England, are involved in the honour, prosperity, and industry of its people; and nothing is more certain, than that when we cease to be just, we must cease to be great.

4 THE REMEMBRANCER.

Our ancestors beheld true greatness in all the glowing colours of integrity of soul, of rendering to every man his due, and with them, shame was more terrible than death — But how degenerate their children! How few of us rejoice in the fame of honest industry! how few prefer the simplicity of character, the inartificial manners of past ages, to the false glare and tinsel of the present æra! and with what avidity do we embrace difficulties, distress, shame, bankruptcy, and imprisonment, that we may for a few years be accounted great! Great in what? In expence, extravagance, luxury, and indolence! — But we must resolve upon an immediate and entire reform, or the kingdom is undone: destroy those bonds of society, integrity, industry, confidence, and shame, and our enemies shall triumph; they will come upon us like a thief in the night, whilst we are dancing and revelling upon the ruins of our credit, and there shall be none to help us: let us then, ere it be too late, take serious warning from the past, and resolutely determine to regulate our future conduct by that golden rule, "Do unto others as you would they should do unto you." Let

Let us abandon all expensive and vicious pleasures; and in their stead substitute integrity of heart, the pride of honestly and punctually paying our just debts, (in truth the only real debts of honour); let due hospitality be found at our tables, and let us divide our time in our business, our health, and the welfare of society: what a mine of luxury is here, and how sweet will be the slumbers of the night, following a well-spent day! Let us spurn at aught, that for the gratification of our appetites or our pride, would take from us our liberties, and bankruptcy shall not be named amongst us.—The real and substantial joys of life are simple and unexpensive, and a golden autumn awaits the days of all who prefer them.

ADVICE to YOUNG TRADESMEN.

THE following hints have been of service to me, and may, if observed, be so to you.

Remember that *time* is money: he that can earn 10s. a-day by his labour, and goes abroad, or sits idle one half of that day,

A 3 thought

6 THE REMEMBRANCER.

though he spends but 6d. during his absence, ought not to reckon that his only expence, he has really spent, or rather thrown away. Besides,

Remember that *credit* is money. If a man lets money lye in my hands after it is due, he gives me the interest, or so much as I can make of it during that time.

Remember that *money* is of a prolific generating nature. Money can beget money, and its offspring can beget more, and so on.

Remember that 6l. a-year is but a groat a-day, for this little sum which may be daily wasted in time or expence, unperceived.

Remember also that *a good paymaster* is **LORD OF ANOTHER man's purse**. He that is known to be punctually and exactly to the time he promises, may at any time, raise all the money his friends can spare: this is sometimes of great use, therefore never keep borrowed money an hour beyond the time you have promised, for fear of disappointment in future. The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard

heard by a creditor, makes him easy six months longer. But if he sees you at a Billiard Table, or hears your voice at a Tavern, when you should be at your business, he sends for his money the next day. Finer cloaths than he, or his wife wears, or greater expence than he affords himself in any particular, shocks his pride, and he duns you, to humble you. Creditors are a kind of people, that have the sharpest eyes and ears, as well as the best memories of any in the world.

Good-natured Creditors (and such one would always chuse to deal with, if one could) feel pain, when they are obliged to ask for money; spare them that pain, and they will love you. When you receive a sum of money, divide it among them, in proportion to your debts. Do not be ashamed of paying a small sum, because you owe a greater. Money, more or less, is always welcome; and your creditor had rather been at the trouble of receiving ten pounds voluntarily brought him, though ten different times, or payments, than be obliged to go ten different times to demand it, before he can receive it in a lump.

They

8 THE REMEMBRANCER.

shews that you are mindful of what you owe; it makes you appear a careful, as well as an honest man: and that still increases your credit.

Beware of their seeing all you owe, what you possess, and of living accordingly. It is a mistake, that many people who have credit fall into. To prevent this, keep an exact account for some time of both your expences and incomes. If you take the pains to mention at first particularly every article, it will have that good effect, to discover how wonderfully small, trifling expences amount up to large sums; and you will discern, what might be for the future saved, without occasioning any great inconvenience.

In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words—*Industry* and *Frugality*; waste neither your time nor your money, but make the best of both. He that gets all he can, and saves all he gets (necessary expences excepted), will certainly become rich; if that *Being*, who governs the world, to whom all should look for a blessing on their honest endeavours, does not,

pot, in his wise providence, otherwise determine.

An Infallible CURE for HARD TIMES.

CALCULATE your income, and be sure you do not let your expences be quite so much—lay by some for a rainy day.

Never follow fashions—but let the fashions follow you—that is, direct your business and expences by your own judgement, not by the custom of foolish men, who spend more than their income.

Never listen to the tales of complainers, who spend their breath in crying *Hard Times*, and do nothing to mend them.

Every man may live within his income, and thereby preserve his independence.—If a man is poor, his taxes are small, unless he holds an estate which he cannot pay for—In suchcase he does not own it, and therefore ought to let the owner take it.

Industry and œconomy may triumph over *Hard Times*, and disappoint *Poverty*—therefore, the general cry, we cannot pay the taxes and live, (provided they are moderate) is absurd.

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EMPLOYMENT of TIME.

HOW little do we reflect on the use and value of time! it is in every body's mouth, but few people's practice. Every fool, who flatters away his whole time in nothings, frequently utters some trite common-place sentence to prove, at once, the value and the fleetness of time. The sundials, all over Europe have some ingenious inscription to that effect; so that no body squanders away their time without frequently hearing and seeing how necessary it is to employ it well; and how irrecoverable it is, if lost. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest rather than receive them,

Time is precious, life short, and consequently not a single moment should be lost.

Sensible

Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure: they are never idle, but continually employed either in amusements or study. It is a universal maxim, that idleness is the mother of vice. It is, however, certain, that laziness is the inheritance of fools, and nothing can be so despicable as a sluggard. Cato the Censor, a wise and virtuous Roman, used to say, There were but three actions of his life that he regretted: The first was, the having revealed a secret to his wife; the second, that he had once gone by sea, when he might have gone by land; and the third, the having passed one day without *doing any thing*.

"Take care of the pence, for the pounds will take care of themselves;" was a very just and sensible reflection of old Mr Lowndes, the famous Secretary of the Treasury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes, for hours will take care of themselves. Be doing something or other all day long; and not neglect half-hours and quarters of hours, which at the year's

end

ond amount to a great sum. For instance: there are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning, in those intervals, snatch up some valuable book, and continue the reading of that book, till you have got through it; never burthen your mind with more than one thing at a time; and in reading this book, do not run over it superficially, but read every passage twice over, at least do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Businels must not be sauntered and trifled with; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee."

RULES to make a good TRADESMAN.

ENDEAVOUR to be perfect in the calling you are engaged in; and be assiduous in every part thereof. Industry being the natural means of acquiring wealth, honour, and reputation—as idleness is of poverty, shame, and disgrace.

Lay a good foundation in regard to principle.—Be sure not wilfully to over-reach or deceive your neighbour; but keep always in your eye the golden rule of doing as you would be done unto.

Be strict in discharging all debts. Do not evade your creditors by any shuffling arts, or in giving notes under your hand, only to defer payment. But if you have it in your power, discharge all debts when they become due. Above all, when you are straitened for want of money, be cautious of taking it up at high interest. This has been the ruin of many; therefore endeavour to avoid it.

Endeavour to be as much in your shop or warehouse, or in whatever place your business

business lies, as possibly you can. Leave it not to servants to transact; for customers will not regard them as yourself; they generally think they shall not be so well served: besides, mistakes may arise by the negligence or inexperience of servants; and therefore, your presence will prevent, probably the loss of a good customer.

Be complaisant to the meanest as well as to the greatest; you are as much obliged to use good manners for a farthing as a pound; the one demands it from you as well as the other.

Be not too talkative, but speak as much as is necessary to recommend your goods; and always observe to keep within the rules of decency; if customers slight your goods and undervalue them, endeavour to convince them of their mistake, if you can, but not affront them. Do not be pert in your answers, but with patience hear, and with meekness give an answer; for if you affront in a small matter, it may probably hinder you from a future good customer. They may think you are dear in the articles they want, but by going to another may find it not so, and probably may return again;

gain; but if you behave rude or affronting, there is no hope either of their returning, or of their future custom.

Take care in keeping your accounts well; enter every thing necessary in your books with neatness and exactness; often state your accounts, and examine whether you gain or lose; and carefully survey your stock, and inspect into every particular of your affairs—if you would have them thrive.

Take care, as much as you can, whom you trust; but at farthest, settle your accounts annually. Deal at the fountain head for as many articles as you can; and if it lies in your power, for ready money: This method you will find to be the most profitable in the end. Endeavour to keep a proper assortment in your way, but not over-stock yourself. Aim not at making a great figure in your shop, in unnecessary ornaments, but let it be neat and useful. Too great an appearance may rather prevent than engage customers.

To all these things, and above all, add a serious and conscientious regard to the practice of all the duties of the Christian Religion. They have a natural tendency in

in themselves to promote your present as well as future felicity; besides that, by such a practice you will infallibly secure the blessing of Providence, which is better than every earthly blessing. And let me add, that I never knew a Tradesman who was regular and conscientious in religious duties, who lived, himself and family, in the fear of God, who failed of good success; though thousands are daily to be produced, whose ruin and misery are evidently deducible from their contempt of Christianity, and all those graces and virtues which are inseparable from the true belief of it.

Contrast between a TRADESMAN of the present and of former Times.

WHAT a contrast between a tradesman or citizen of former times, and those of our days! To go no farther back than forty or fifty years, a thriving tradesman was almost as stationary as his shop; he might at all times be found there; "keep your shop, and your shop will keep you," was a maxim continually in his mind. Born within

within the sound of Bow-bell, he rarely ventured out of it, except perhaps once or twice in a summer, when he indulged his wife and family with an excursion to Edmonton, or Hornsey: on this occasion the whole family, dressed in their Sunday clothes, were crowded together in a landau, or coach hired for the day. On Easter or Whitunday he might likewise treat himself to a ride on a Moorfields hack, hired at eighteen-pence a side, through what was then called, the Cuckolds round.

If in holiday time, a friend was invited to dinner, which was not often the case, his fare was a large plumb-pudding, with a loin of veal, the fat spread on a toast, well sauced with melted butter, a buttock of beef, or, if the guest was of the common-council, possibly a ham and chickens. The drink was elder or raisin wine, made by his wife, and strong ale, in a silver tankard. The meat was brought up in new-scoured pewter; the apprentice cleaned the best knives, and the maid, with her hands before her, waited at table, serving every guest with a low curtsey. His wife was dressed in her best silk damask gown, with

flowers as large as a fire-shovel, so stiff that it would have stood alone—probably left her by her mother or grandmother.

Those tradesmen paid their bills when due, and would have conceived themselves ruined, had a banker's runner called twice for a draft; and after going through all parish and ward offices, as well as those of their company, terminated their days in rural retirement, at Furnham Green, Hackney, or Clapham Common; from whence they could now and then make a trip, in their one-horse chaise, to visit the shop where they had acquired their fortune. The daughters of these men were taught all kinds of needle-work, and at a certain age were initiated into all the culinary secrets of the family, preserved in a manuscript handed down from their great grandmother. The sons, instead of losing their time in an imperfect acquisition of a little Latin, were well grounded in Cocker's and Wingate's arithmetic, and perfect adepts in the rule of three and practice.

A tradesman of the present day is as seldom found in his shop as at church. A man of any spirit cannot, he says, submit

to fit kicking his heels there; it is consequently left to the care of his apprentices and journeymen, whilst he goes to the Coffee-house to read the news, and settle the politics of the parish. His evenings are spent at different clubs and societies. On Monday, he has a neighbourly meeting, consisting of the most substantial inhabitants of the parish; this, it would be extremely wrong and unsocial to neglect. On Tuesday, he goes to the Sols, or Bucks Lodge, among whom he has many customers. Wednesday, he dedicates to a disputing club, in order to qualify himself to make speeches in the vestry, or at the common-council. As a man of taste and cultivator of oratory, he forms an acquaintance with some of the under-players, from whom, on their benefit nights he takes tickets, and other times receives orders. If he has the misfortune to sing a good song, at least a night in the week is devoted to private concerts, of gentlemen performing for their own amusement, at some public house. As a good husband, he cannot refuse to accompany his wife and daughters to the monthly assembly, and sometimes to a card party, to

play an innocent game at shilling whist.

During two or three of the summer months, he, and his family take a tour, as they term it, to Margate, Brighton, or some other of the watering places; where, to make a handsome appearance, and look like themselves, they are dressed out in every expensive piece of frippery then in vogue.

This gentleman-like tradesman, in a year or so, makes his appearance in the Gazette, preceded by a *Whereas*, and falls to rise no more.

Some further HINTS for MEN of BUSINESS.

HE will never be fit for public business of any kind, who knows not how to manage his own concerns.

No part of a man's property can well be called his own, unless he knows how to dispose or use it with propriety.

The great enemies of man, with respect to his external fortune, are indolence, luxury, and negligence.

In high life it is common to see persons, who

who have neither leisure nor inclination to sit down and compute, building useless houses at a vast expence; while others, more prudent and active, erect such as are altogether neat and convenient, at half the charge.

Whence is it that, in lower life, persons who follow the same handicraft business, whose circumstances in the beginning are nearly equal, shall in a short time so widely differ, as that the one shall be warm and wealthy, while the other is bare and indigent? Yet the last shall be all hurry and precipitation at his work; while the former, amidst his care, is cool, placid, and content. It is to this very difference of disposition, that the difference of their fortune is owing. This man dispatches his business with more ease, credit, and profit to himself, being delighted with it, and sticking closely to it; while the other is solely intent on getting his present work out of hand as soon as possible. And this man will ever appear in the end to have been the more indolent person of the two; for his very hurry is owing to his aversion of labour.

But when this indolence sinks into inac-

tivity and idleness, the case is then altogether desperate. This is however a case which the laws of society could not well reach. The God of Nature has therefore entailed upon it the necessary infliction.

Luxury also, and felicity are very inconsistent. For felicity is only to be gained by the government of one's self: nor can that be supposed to minister to real happiness, in which the foundation is laid of all the pains and miseries which rack the human body. Even the ancient heathen writers appointed a fearful doom for this vice hereafter, besides the natural and consequential punishments of it here.

But when I speak of luxury in men of business, I do not confine it to voluptuousness in the strict sense of the word; for among the articles of luxury I comprehend gaming, useless spending of time at taverns, in parties of pleasure, in amusements and entertainments. These sweets are surrounded with thorns; and, when eagerlyatched at, will not fail to withdraw us from those useful employments which should support our respective families; at the same time that they enhance the extravagant expences of

of life; and thus in a double respect accelerate misery.

It is the most distinguishing mark of folly, and an undoubted presage of unhappiness, for a man to be negligent of his affairs, or careless what may happen to him hereafter. The labour of every discreet man bespeaks his views directed to the future.

Never defer that till to-morrow which may be done to day. A fine writer has observed, that "when a man has but a little stock to improve, and has opportunities of turning it all to good account, what shall we think of him if he suffers nineteen parts of it to lie dead, and perhaps employs even the twentieth to his ruin and disadvantage?" Let every moment therefore be applied to some good or necessary purpose; and trust not a future or uncertain hour for that which the present offers.

Some useful OBSERVATIONS in LIFE.

IF you must give a person, who comes to ask a favour, the mortification of a denial, do not add to it that of an affront, unless

less he has affronted you by his petition.

If you make use of the faults of others, as warnings to avoid falling into the same errors, you may profit by folly as well as by wisdom. If you think of nothing but laughing at them, no great advantage may be expected.

It is easy to keep from gaming, drunkenness, or any other fashionable vice. You have only to lay down a firm resolution, and fix in your mind a steady aversion against them. When once your humour is known, nobody will trouble you.

Make a sure bargain beforehand with workmen, and by no means be put off with their telling you, they will refer the price to your discretion.

Throw sordid self out of your mind, if you think of being truly great in spirit.

Your neighbour has more income than enough; you have just enough. Is your neighbour the better for having what he has no use for? Are you the worse for being free from the trouble of what would be useless to you?

Let scandal alone, and it will die away of itself: oppose it, and it will spread the faster.

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Let safety and innocence be two indispensable ingredients in all your amusements. Is there any pleasure in what leads to loss of health, fortune, or soul?

Take care of falling out of conceit with your wife, your station, habitation, business, or any thing else which you cannot change. Let no comparison once enter into your mind: the consequence will be restlessness, envy, and unhappiness.

Of the Interest of MONEY.

THE primitive fathers of Christianity, regarded lending of money, as a capital sin; it must be confessed, that they were little acquainted with the policy and interest of society; for they might with equal reason, have thought it a sin to pay for what we buy, because, in fact, *interest* is only the price we give for the use of the capital sum, as we do for the rent of a house, lands, &c.

The lending of money is, moreover, one of the greatest promoters of circulation and industry; if a man possessing a sum of money,

ney, which he cannot himself employ in trade, or otherwise, were he to keep it by him, it would be lost to himself and to society, as much as if it had never been extracted from the mines: whereas by lending it at a moderate interest, he is enabled to live upon that interest, and the borrower employ it with advantage, by which, national industry is increased: wherefore we conclude, that the lending money at interest, is both just and useful.

We define interest—*The price which is given by the borrower for the use of a certain sum, for a certain time.*

It follows from this definition, that the interest will be in a *compound ratio*, direct as the number of borrowers, and *inverse* as the number of lenders; that is, the greater the number of borrowers, compared with that of the lenders, the higher will be the rate of interest, and *vice versa*. It is plain that the more money is to be lent, and the fewer the borrowers, the lower will be the interest; and the less money to be lent, and the more the borrowers, the higher will be the interest: as the quantity of money to be lent will be in proportion to that of circulation,

culation, we say that the rate of interest will be in an *inverse ratio* to the quantity of circulation.

OF USURY.

AT a time when every one is employing his money to the best apparent advantage, and many are the victims of their avarice, and others devoured by the Usurer's griping bargains, we presume a summary of the law, and determination thereof, of what is, and what is not usury, cannot be unacceptable to our Readers:—

It seemeth to be generally agreed at this day, that the taking of reasonable interest for the use of money is in itself lawful, and consequently that a covenant or promise to pay it, in consideration of the forbearance of a debt, will maintain an action; for why should not one who has an estate in money, be as well allowed to make a fair profit of it, as another who has an estate in land? By the statute 12th Anne, st. ii. chap. 15. the interest of money was reduced from 6 to 5 per cent.—It enacts, “that no person,

person, upon any contract which shall be made after the 29th of September, 1714, shall take for loan of any money, wares, &c. above the value of 5l. for the forbearance of 100l. for a year; and all bonds, and assurances for payment of any money to be lent upon usury, whereupon, or whereby, there shall be reserved or taken above 5l. in the 100l. shall be void; and every person which shall receive by means of any corrupt bargain, loan, exchange, chevizance, flst, or interest of any wares, or other things, or by any deceitful way, for forbearing or giving day of payment for one year for their money, or other things above 5l. for 100l. for a year, &c. shall forfeit treble the value of the monies, or other things lent."

It is admitted by the best lawyers of this day, that no statute was ever drawn more ably or perfectly than this act; and it is contended, that all the ingenuity of the profession could never yet discover a loop-hole therein, though so easily to be found in the laws of the present age.

Of what is USURY.

If a man contracts to pay more interest than the statute allows, and the creditor never does require it, yet it is held to be within the statute of usury, more especially if the creditor takes even a shilling, for it is then an affirmation of the contract, and he shall render for the whole.

If I lend an 100l. without any contract for interest, and afterwards, at the end of the year, the borrower gives me 20l. for the loan thereof, the same is within the statute, for my acceptance makes the offence without any bargain.

Where B. delivered goods to the value of 100l. and no more, and took a bond from C. with a condition to redeliver the wares within a month, or to pay 120l. at the end of the year, the obligation was adjudged void by the statute of usury.

If A. comes to borrow money, and B. says he will not lend money, but he will sell corn, &c. and give day for payment at such a rate, which rate exceeds five pounds in the hundred by the year, for the interest, it is usury.



A contract, reserving to the lender more than 5 per cent. is equally within the meaning of the act, though the whole be ~~to~~ reserved by way of interest, but only part by that name, and part by way of rent for a house let at a rate plainly exceeding its known value. Taking an annuity for a certain sum, with a condition for the repayment of the principal at a given time is usurious, and against the statute.

If A. lend B. 100l. with an agreement to pay 20l. extra at the year's end, upon casualty, it is usury, for his principal is not in hazard.

When A. agreed with B. to give him 10l. for the loan of 20l. for a year, if C. his son, was then alive, it was held by three justices to be usury, by reason of the corrupt agreement; and it is the intent that makes it so, or not.

Of what is not USURY.

If usury appear upon the face of a deed through the mistake of a servicer, and the agreement of the parties be honest, it is no usury.

If principal and interest be in hazard upon a contingency, it is no usury, though the interest do exceed the allowed rates per cent.

When the bargain is merely casual, and depends upon contingency, there the contract is not usurious.

A for 5000l. paid down, gave B a bond for the payment of 10,000l. should he survive C; A did survive C, and it was held that the 10,000l. should be paid; it was a bargain of chance, and the whole might have been lost.

A took of B 100l. and gave him a bond to pay 80l. to each of his five daughters, that should be living that day ten years; this was a hazard, and the length of time given, sanctioned the bargain as legal.

Of SECURITIES being made void by USURY.

All bonds, deeds, and contracts, by bill, note, &c. for the payment of more than 5l. per cent. per ann. for the loan of any sum of money, are void *ab origine*; and it is not material whether the payment of the principal, and usurious interest be secured by

by the same, or by different conveyances, since all writings for strengthening such bargains are void.

Where a bond is made for more than legal interest, and at the payment the obligee takes no more than legal interest, the bond is void; but he shall not be punished for the contract.

If a second bond be made after the forfeiture of the former, and conditioned for the receipt of interest, according to the penalty of the forfeited bond; this is as much within the statute as if it had been made before the forfeiture; for if such a practice should be allowed, nothing could be more easy than to elude the statute.

A fine levied, or judgment suffered, in pursuance of an usurious contract, may be avoided by an averment of the corrupt agreement, as well as any common specialty or parole contract; and in an assumpsit, if it appear, either upon evidence, or from the plaintiff's own express shewing in his declaration, that the contract was usurious he cannot recover; so if a judgment be given upon an usurious contract, and it is part of the agreement to have a judgment

yet the defendant may avoid such judgement, by *audita querela*, or by *scire facias* brought on the same.

In what Cases of USURY a Forfeiture of treble the Value shall be incurred.

The receipt of higher interest than is allowed by the statute, by virtue of an agreement subsequent to the first contract, subjects the party to the forfeiture of treble value, though it does not avoid an assurance fairly made, and agreeable to the statute.

GENERAL OBSERVATIONS.

The law has wisely restrained the payment of excessive interest; for, it is one of the most important concerns of a commercial country, that the manufacturer trading upon a borrowed capital should not be laden with such an accumulation of debt as to be undersold in the foreign markets, and reduced thereby to penury, whilst the rich creditor is fattening upon his destruction; but after all, it is too commonly the case,

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that

that the distressed are plundered by the avaricious in defiance of this wholesome statute, and that from a detestation of the generally odious name "Informer," they often decline taking the remedy the law has provided. It remains only for us to declare, that in our judgment no character is more odious than that of the Usurer, or more injurious to the common weal of society; that as such, the prosecuting to conviction renders an essential service to the public; and whenever advantages are taken of another's distress, we sincerely hope that the party oppressed will take care, by due living, or written evidence, to be enabled to convict upon the statute; and it is here to be noted, that the action must be brought within 12 months after the offence is committed. The penalty is heavy, yet not too heavy for the offence, and to furnish an example to others. Nor must we omit to guard mankind against the various artifices continually played off upon the unwary, pompous advertisements appear daily in the London papers, offering good security, and a *handsome premium*, to persons advancing a sum wanted; when the day of pay-

payment comes, the lender is told it is not convenient to discharge the demand, and if he is calamitous, threatened "to kick," that is, he is told that he has taken more than 5 per cent. his security is vitiated, and he may expect to be sued upon the statute; he goes to his attorney, and finds he has been the dupe of artifice, and his own avarice.—Again, it is no unusual thing for A to borrow 100l. of B upon his note at 6 months, and pay him 5l. for the loan; this is 10 per cent. per ann. and renders the lender liable to all the penalties of the statute; and hence the payment of the note to another, though he shall give the full sum expressed, is of no avail, nor is even giving up the first note, and taking a new security;—the law holds, that what is herein originally bad, nothing shall afterwards make good, since no compact between subjects can alter or annul the law of the realm.

SWINDLERS and SHARPERS.

THE great increase and success of these pests of society demand every precaution in our power.

Let it be an invariable rule with every one not to listen for a moment to the delusive money-lending advertisements so perpetually rung in the papers; they have led many an honest man to his destruction.

Never have any concern in money, merchandise, or trade, with any man whose character is justly impeached for want of probity and honesty; let the schemes he holds out be ever so advantageous in appearance.

Many an honest man has been defrauded of thousands by furnishing houses with goods for *assumed* men of fortune; the strictest enquiry should be made before such credit is given, lest you behold your own goods selling as the property of another, under a real or fictitious bill of sale.

Bankers' clerks and others cannot be too cautious how they give up drafts or notes presented for payment, for checks upon bankers,

bankers, &c. for there have been many instances of the checks being unpaid, and the draft or note destroyed.

There is a species of swindlers not generally thought so, yet certainly as dangerous as any I have enumerated; it is those who, under the appearance of gentlemen, insinuate themselves into the good opinion of families, daughters, &c. sponging upon the time and table of the parents, and often leading the daughter or son to ruin; such are the most execrable of all swindlers.

INDUSTRY.

SOLOMON tells of four things which are small, but full of wisdom; he enumerates the Pismire, the Grasshopper, the Ceney, and the Spider. Now, as Dutch policies are not less a subject of admiration at this day, than they have ever been since the establishment of that republic, the comparison of the States of Holland to Solomon's four animals, is not inapplicable.

First, the Hollanders resemble pismires for their providence and forecast. The pis-

mire, with infinite patience and labour, lays in a store of provision, and fills his little granary, to provide for the time of scarcity and bad weather. The Hollanders are in this respect, the p'snires of the human race. They make their country the storehouse of Christendom; nor is there a nation in Europe, some time or other, when a scarcity has happened in their own country, that has not been obliged to buy their own corn back again from the Hollanders at an advanced price.

Next, they imitate the grasshopper; for, as it is the custom of these little creatures to swarm abroad in the summer, so do the Dutch in the fishing seasons; lying as thick upon those seas where the fish is taken, as grasshoppers do in the field.

In their self-preservation they follow the caution of the coney, which burrows under ground, and works itself into a fortification amidst rocks or hills. Though nature has made no rocks in Holland, or scarce so much as a stone is to be found there under ground, yet have those people made artificial rocks for their defence, in which they defended themselves against all the power
of

of Spain, when that monarchy seemed to be too powerful for all the rest of Europe. I mean their strong holds and fortifications. Nay, they have done more; for they have invaded Neptune in his own territories, and gained a considerable tract of land of him, which they maintain at a constant charge, and keep possession of, by strong mounds and banks, so that great numbers of the Hollanders live as low as the fish in the sea.

Lastly, they may be compared to spiders: for as this little emblem of industry, having no materials of his own, yet works a most curious manufacture out of its own bowels; so the Hollanders, in a country which produces nothing of its own growth for them to work upon, yet for many years have furnished strangers with the product of the various climates of the world, which they produce with so much pain and labour, that it may not improperly be said, they work it out of their own bowels. One of the maxims by which they have thriven is, “*that no moisture fructifies or manures like the dew of sweat.*”

In this vast and beautiful system of the universe, where not a single atom stand-

still

still, where every part of the creation is employed, can it be supposed with any colour of reason, that man, endued with superior faculties, is formed only to sit down to eat, and drink, and rise up to play?

Man was not made to be idle, but was intended, from his original state of innocence, for an active life; and therefore, as soon as he was formed, he was sent into the garden of Eden, to till, to dress, and to keep it.

What various incentives are there to industry?

In the natural course of things it is so ordered, that nothing valuable can be procured without it; for the earth bringeth not forth fruit without a repeated tillage, and a continual cultivation.

Here we may with pleasure observe those admirable institutions, which the wisdom of the legislature hath erected, for the encouragement of Industry, the cultivation of Arts and Sciences, the advancement of Commerce, and the improvement of useful Manufactures; with a view to animate the world to a laudable exertion of their faculties, to raise a noble and generous spirit of emulation,

emulation, ever conducive to the welfare and prosperity of a commercial people.

The recent accounts of France point out, in a strong light, the natural consequences which flow from a relaxation of discipline. That anarchy and confusion must inevitably ensue, may be easily traced in the rise and fall of that government, which is now split into infinite divisions and sub-divisions, of separate and inconsistent interests. Every instance of which concurs to prove that liberty, (which may be considered as equivocal in her appearance, unless she has Wisdom and Justice for companions, and that leads Prosperity and Plenty in her train,) if it once degenerates into licentiousness, is equally detrimental to the state, and to every individual of the community; and that the reins of government can no longer be held with dignity, than whilst a due regard to propriety and decorum, regularity and subordination, is inviolably preserved and maintained.

Take a view of ancient history. There you will find that the glory of a nation was never founded on the luxury of the people; but, on the contrary, that it always consist-

ed in discipline, temperance, and the salutary maxims of virtue and moderation, Luxury always relaxes the sinews of government. The reason is obvious. A depravity of taste, and degeneracy of morals, are the natural effects of luxury and dissipation; and when the internal principles of action are vitiated, the Arts, Sciences, and every rational pursuit, must of consequence decline.

ŒCONOMY.

STRONG passions make men susceptible of exquisite pleasure and pain, and push them on to the former: pleasures are expensive, and too often lead men into Extravagance, the father of Necessity, who living criminally with pleasure, produces a numerous offspring of illegitimate children, called Meanness, which constantly draw down contempt on their father; it is œconomy therefore that preserves the balance of power between extravagancy and covetousness, supports human virtue, and like a gentle shower, fills, cherishes, and refreshes those

those tender plants, those loaded ears, which the drought of covetousness starves, and the storms of extravagance beat down, lodge and destroy. When a man's desires are moderate, and his expences square with his income, he can always give what his generosity or compassion inclines him, and his fortune justifies him to give; and can always refuse what his honour or his fortune directs him to refuse, if he be independent as to his property. Those persons, made necessitous by extravagancy, give up that jewel of human felicity, their honour, to gratify a worse passion; but those, who secure themselves by the laws of œconomy, have no such temptation; for, as it is supposed that every human action must have a motive adequate to it, it is absurd to think, that any one would exchange the pleasure and consequences of integrity for vice, however exquisite; but the great misfortune is, that most men lose their characters before they know the value of character: and as young boys at public schools, who, for the sake of their money, are frequently admitted by their older comrades to share with them, or rather be present at the commis-
sion

sion of vices, which neither their passions nor appetites are old or ripe enough to give them a relish for, and often by this means force their natures, the consequences of which they seldom discover till it is too late for remedy, though not for repentance; in the same manner, young men, entering into life well disposed to enjoy themselves and to serve mankind, fall into the hands of those devils in human shape, necessitous abandoned rakes, who are constantly seeking whom they can devour, and are by them led into pleasures of every kind, which operate too strong upon youth and vigour, to suffer them to see their interest, or to act with caution.

Habit, which is a second nature, assists the debauchee in his nursery, by making those things appear necessary to his happiness, which his own prudence and observations on the world (had he been left to them) would have made superfluous. The first inconvenience they generally feel, is the want of money, without which a man goes with a very ill grace to the market of pleasure, which gives no credit, nor is apt to be charitable; the burning is too great for restraint, and

and the invention is racked for redress, and the want of art is too often supplied by violence; and that man, who might have been happy in himself, a comfort to his parents, honour to his country, and satisfaction to his friends, dies a disgrace to them all. And as if poverty was too weak to open his eyes, the want of health, the faintness of a hackneyed constitution, or the acute pains of the gout, stone and gravel, the darling children of intemperance, lend their kind assistance to waken this hero to his misery, and furnish fresh occasion for sharp repentance: conscience brings up the rear with a train of reflections to fill up the measure of that punishment, which money, health, and integrity, lavishly thrown away, produce: but, on the contrary, let us view these three blessings in the hands of an economist, you will find his money the constant messengers of all the necessities, conveniences, and comforts of life; and when these are served with moderation, the rest is employed in contributing to the relief of those that are the objects of his benevolence. In the next place, his health secured by temperance, gives repeated relish to the object
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of his appetites, while his mind sits reflecting on the blessings he himself enjoys under heaven, that he abuses none of them, that he so far makes them answer the kind end of providence, that, after extracting a rational felicity from what he possesses, he employs the rest in a sensible manner to the use and benefit of his fellow-creatures; by which means he enjoys the satisfaction of self-approbation, and lives universally esteemed. An economist never makes a contract beyond his power of performing; and never takes the goods of another, but with the honest design of making due satisfaction for them; he is never mean because he gives according to his station; he is never either dirty or a fop, for he dresses according to his character; he has always a strict regard to truth, well knowing that falsehood and deceit of every kind injure his credit, rob him of confidence, and are expensive to his honour.

In a word, as no man can be extravagant or covetous without doing an injury to another, it is impossible for any one to be honest, without having a due regard to the laws of economy; the longer any man preserves

serves his integrity, the higher value he sets upon it; and perhaps there cannot be a severer affliction to a human creature, than to lose his character at the decline of his life, who has to that time preserved it, *teres atque rotundus*; and if a strict enquiry was to be made into the cause of the loss of character, in general, the corruption of principles, &c. I am afraid it would appear that the want of œconomy, nine times out of ten, was the occasion of it: it is certain that the highest degree of virtue is to be met with in persons of the strongest sensations, when their passions and appetites are happily directed to their proper objects; in this case the stronger the propensity, the higher the virtue; but, on the contrary, if they are misled, they only serve to hasten destruction, œconomy therefore must be the ballast to keep this vessel steady, which is so richly loaded with the materials of happiness, while our passions fill the sails with prosperous winds, and carry her safe into the port of honour, and land its pilot on the shore of blis; but the want of œconomy, so little attended to in the education of our youth, saps the integrity, and undermines

mines the honour of individuals, carries the keenest discontent and the most insupportable distresses into private families; and, what is still more shocking, it moves on, cancer-like, to the whole body, and introduces venality and corruption into a whole nation, whose direful effects consume by degrees everything that is valuable and praiseworthy in a kingdom, and leave nought behind but the *caput mortuum* of evaporated virtue, dirt, contempt, and desolation.

On the Choice of FRIENDS, ACQUAINTANCE, &c.

YOUNG men who start upon the world without experience, are apt to place too much confidence in professions, compliments, and flattery; their vanity generally gets the better of their judgment, and they ascribe to themselves all the merit, abilities, and great qualities, which sycophants and parasites indiscriminately bestow upon them. Hence they are hurried into absurd pursuits, and attempt exploits to which they are not competent; probably

bably are induced to adopt romantic projects, that may eventually prove their ruin.

With regard to friendship, it is a very scarce commodity; and though the strongest professions of it are every hour made, most frequently when put to the test it proves a sound without a meaning. Indeed, he who thinks that friends spring up like mushrooms, and are the growth of a day, will find himself most egregiously deceived. It is on the contrary a plant that requires much care and attention to cultivate, and which the smallest blight of ingratitude is sure to blast for ever. Beside, all friendship must be in some degree mutual: it is the traffic of noble generous minds: but this mental commerce, like that of the world, must, in some degree, be settled on each side, before a just balance can be made. When a mere coffee-house acquaintance tells me he should be happy in my friendship, and flatters himself he shall be fortunate in convincing me of it, I construe this in plain English, that he either takes me for a fool, and laughs at me if he thinks I believe him; or that he has some sinister design, which he wants

to execute under the cloak of supposed friendship. But when once you have met with a real friend, and from his good offices he has approved himself such, you cannot too much cherish him, or exert your endeavours to cultivate so estimable an alliance.

A man of the world, in this metropolis, must necessarily have a number of acquaintance, with whom a reciprocity of good manners is expected; but with them let not politeness be taken for sincerity, or promises, though ever so fervently made, surprise your credulity into a belief of a real intention to perform them. Extraordinary declarations of this kind from a mere acquaintance, should alarm a man, and put him upon his guard; lest the professor should want to creep into his confidence, worm out his secrets, and turn them to his own advantage and the other's prejudice.

In the choice of acquaintance much attention should be paid to their private, as well as public character; and though another man's morals may seem to be quite foreign to yourself, as we are too apt to imbibe

imbibe the faults of those we frequently converse with, a young man, of a natural good disposition, may, by associating with persons of a different turn, find himself imperceptibly drawn into situations for which he would a short time before, have blushed, and almost despised himself. But if even this should not be the case, being frequently in company with persons of a dissolute turn, the world will judge from your implicit approbation of their conduct, that your sentiments are congenial, and thus flatter away a good character thro' indiscretion.

When I see a man with a gambler or a swindler, however elegant his appearance, I am apt to conclude he is either a dupe or else a knave, and in either case his reputation is hurt; as it is a just observation, that men begin by being dupes, and end by being knaves. Moreover, people of such a description are ever upon the watch to prey upon the credulous and unguarded, whom they pursue with indefatigable assiduity, till they find an opportunity of carrying their views into execution; and a young man cannot be too much upon his guard against these

harpies, who live by fraud and rapine within the limits of the law, and are more to be dreaded than a professed highwayman, who at least risques his life more ways than one for his casual and perilous gains. Notwithstanding the legislature has formed many judicious laws to prevent frauds and impositions, those who make a study and profession of them, generally find a loop-hole to creep out of, which the wisdom and penetration of the senate could not foresee; and there are many at this hour, whose sole support is chicane and swindling.

We now come to companions; and this is as nice a subject as either of the two preceding. Young men are very apt to be fond of company, and that of the cheerful kind, which certainly is the most eligible, as no rational being would chuse to pass his time in a melancholy set, who are either upbraiding Providence, sighing and lamenting the torpitude of the rising generation, or giving an historical detail of their own crosses and misfortunes, or reciting the miseries of their families, the infidelities of their wives, or the undutifulness of their children. Such beings are doubtless to be shunned,

shunned, as they can afford neither instruction or entertainment. Another class of companions are nearly in the same predicament; those are the political grumblers, who are perpetually out of temper with government—nothing with them goes right—according to their account we are upon the brink of ruin—our misfortunes they greatly exaggerate, and any good news is either disbelieved by them, or pronounced mutilated and frittered, to serve ministerial purposes. There is a third kind of companions, who though they wear a very different aspect, and have all the allurements of the Syrens' tongue, are nevertheless dangerous associates. These are your d—n'd jolly fellows, who roar, sing, and drink their lives away—a short life and a merry one is their motto. They are your six-bottle and five o'clock men. Tho' the hours may glide very chearfully away in such company, let it be remembered there is a to-morrow; and will any rational being think, that the enjoyment of the most jolly party in the world is adequate to a head-ach next day, attended with the loss of appetite, and a dejection of spirit? But were these consequen-

ce not quite so immediate, common sense must point out, that eventually such Bacchanalian feasts, and late vigils, must terminate in disorders of the most dangerous kind, which will baffle all the skill of medicine; and when you are departed this life, probably your boon companions may vouchsafe to say, you were a d—n'd hearty fellow! Great consolation indeed! It may now probably be asked, what kind of companions are to be chosen as most eligible? This question may be answered in very few words —The rational, the gay, the entertaining and instructive—those who blend prudence with mirth, and good sense with jocularity—with whom hilarity and moderation reign—wherewit, humour, and sobriety go hand in hand—with whom the cheerful glass exhilarates the spirits, without intoxicating the brain. In a word, such companions as admire conviviality, and at the same time, fix a proper value upon their health and future felicity.

The writer of these reflections upon the election of friends, acquaintance, and companions, flatters himself they will meet the approbation of the judicious veteran men
of

of the world; and tend to the instruction of such young men, whose want of acquaintance with mankind may expose them to the impositions of false friends, the artifices of dangerous acquaintance, and the baneful consequences of associating with companions, whose irregularities and debaucheries afford but a short prelude to disease, infelicity, and antedated mortality.

SABBATH BREAKING.

PROFANATION of the Lord's Day is an offence against God and religion, punished by the municipal law of England.

For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country possessing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution.

It humanizes by the help of conversation

on and society, the manners of the lower classes; which would otherwise degenerate into a savage ferocity and sordid selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week, with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and defaced, by an unremitting continuance of labour, without any stated times of recalling them to the worship of their Maker.

QUERIES.

WHETHER there ever was, is, or will be an industrious nation poor, or an idle one rich?

Whether a people can be called poor, where the common sort are well fed, clothed and lodged?

Whether the four elements, and man's labour therein, be not the true source of wealth?

Whether money be not only so far useful, as it

it stirreth up industry, enabling men mutually to participate the fruits of each other's labour ?

Whether the value or price of things, be not a compounded proportion, directly as the demand, and reciprocally as the plenty ?

Whether it be not even madness to encourage trade with a foreign nation, that takes nothing of our manufacturer ?

Whether small gains (for ready money), be not the way to great profit ?

MODERN PATRIOTS.

EVERY man, by consulting his own heart, may easily know whether he is or is not a patriot.

Being loud and vehement either against a court, or for a court, is no proof of patriotism.

It is impossible an epicure should be a patriot.

It is impossible a man who cheats at cards or dice, should be a patriot.

It is impossible a man who is false to his friends

Friends and neighbours, should be a true patriot.

To be a real patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them.

I have no opinion of your bumper patriots; some eat, some drink, and some quarrel for the love of their country.

A patriot is one who heartily wisheth the public prosperity; and doth not only wish, but also study and endeavour to promote it.

PRUDENCE *and* LUXURY.

What riches give, only let's enquire,
Meat, fire, cloaths;—what more?—Meat
cloaths, and fire. POPE.

Mark well, when the poet asks the question—what more? The beauty of his answer is in repeating the same words—he hath made the enquiry—they can give no more.

The utmost riches can do, upon the largest

gest concessions made to them, is to "provide food and raiment;" and indeed, without a discreet management, "the greatest possessions will fly away, as an eagle towards heaven."

It is "wisdom that dwells with prudence." —It is "a good understanding" that will make a small portion prove a competency.

The prudent person thrives in his temporal affairs. It is for this reason—because he often balances his accounts; examines his gains and his losses, sees what proportion they bear to each other; considers where his conduct may have been faulty in any respect, and how for the future to rectify it.

On the other hand, he who hath involved himself in debt by a long course of extravagance and prodigality, finds himself utterly unable to state his accounts. The occasion of it is clear—they become every day more perplexed and intricate, being a stranger at home, and ignorant of his domestic concerns.

Can reason or reflexion yield him any succour upon this occasion? No. These, which are the greatest blessings to him who
can

can use them, becomes to this person a burden, then insupportable. The reason is obvious, His conduct will not bear a strict scrutiny; and the deeper he enters into it, the more formidable is the scene that opens! so formidable, that we may well take up the words of the prophet, and say, " Behold " and see, if there be any sorrow like unto this sorrow ! " He therefore makes haste to escape from the serious hour; yet notwithstanding all his efforts, it will come.

What is the consequence? Liberty itself, the most valuable privilege, he is not secure of. Has he a family? This circumstance embitters his calamity, and makes it, if possible, more poignant; for they must be involved in the punishment, though probably they were not accessory to the guilt. Is he deprived of liberty? what must the poor widow and orphans do? for a widow she certainly is, and orphans they are, to all intents and purposes of sorrow, whilst he " is fast bound in misery and iron."

This is not an imaginary picture, ideal, formed only in the fancy, but a real representation of the effects of extravagance.

And

And now upon the view of the whole, (having weighed actions and their consequences in the just balance) which of the two can be properly said to enjoy life? the prudent, temperate person who lives within his income? or the voluptuary and the sensualist, who run beyond it? for each counts the life of the other madnes.

The voice of reason will decide; and experience has set to its seal that this testimony is true.

T

TO-MORROW. *A Hint to Spendthrifts.*

WHAT my good sire bequeath'd, when
of age I possess'd;
How I laugh'd at dull precepts, how drank,
and how dress'd!

Say Reason, who watch'd me with sor-
row;
As the wind spreads the sand, so gold fled
before me,
My fellows pretended to love and adore
me;
I never once thought of to-morrow.

The good rules of my father are entirely
forgot,
I was first at confusion, the best at a plot;
And oft wrought the innocent sorrow;
Still followed each fashion, was first in the
rage,
And the well-tempered saws of instructing
old age
Urg'd to-day, were rejected to-morrow.

THE REMEMBRANCER.

To masks, balls, and play, O! how oft
would I treat;

My companions commended a spirit so
great,

And oft condescended to borrow:

Like a lad of high spirit, I lov'd to be free,
I lent them my money, and credit, with
glee,

And ne'er lost a thought on to-morrow.

The girls of the town shar'd my bounty
profuse,

The tavern-men bow'd as I pass'd to their
stews;

On this I reflect with much sorrow:

Oh! could I regain what I've squander'd
on these,

My purse would be full, and my bosom at
ease,

With contentment in store for to-mor-
row.

At the cock-pit and turf I've been often
caress'd

By the high-titled knave, with a star on
his breast,

Their

REMEMBRANCER.

Whose meanness has brought me to sorrow,
The judge and vicar have fed at my board;
But now not a dinner these cronies afford.
O had I ta'en care for to-morrow!

F I N I S.



